THREE QUESTIONS

Resolved briefly and plainly,

VIZ.

What Conceptions ought we to have of the blessed God?

What are those Truths, whereof the Knowledge appeareth most indispensibly necessary unto our Salvation; and (therefore) to be first and most Learnt by us?

What is the Change wrought in a Man by God's H. Word and Spirit, before he can safely conclude himself pass'd from Death to Life?

Being the Summ of three Sermons.

By *Daniel Burgess.*

John 21. 15. *Jesus saith unto him, Feed my Lambs* (*i.e.* Souls, even the Lowest.)

1 Cor. 3. 2. *I have fed you with Milk, and not with Meat,* (*i.e.* Doctrine fit for weaklings, not folk of strong understanding.)

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UMI

TO THE
Congregation under my Care.

IT is ſaid, my Brethren, that whatever Affections be in the Middle, they have two ſharp Ends.

Our firſt Love has been as Zealous, as our firſt Knowledge was Wondrous. I am perſuaded alſo, that when we ſhall be Parted, it will be no leſs Ardent. And our ſeparation will be, as that of our Limbs from each other would be. May it be our Care, that, whiles we are Kept together by good Providence, we admit no chill in that ſweet and uſeful Grace; but ſhew it to be a godly Love, by having it like the Love of God, That is Unchangeable.

I have nothing for you Great, but my Love. Next unto it, is my Labour: But, as my Talent is ſlender, that it ſelf is ſhorter than my Deſire. Without your very great Affection, I can expect little ſucceſs of my Preaching or Writing. Thereby I am encouraged unto both, and in both, as yet. It is that which hath given the Imprimatur

unto these Notes. For, tho' of the Truths of God in them, I study to think most honourably: yet, as to any thing that is mine in them, I praise God, I do think very despicably. And am prepared to hear it undisturbedly, if others shall think so too.

Neither do I purpose to put you off with these Fragments. But pay the whole that I am Debtor of by Promise unto you, if the Lord will, and I live. I must beg your Patience indeed for some time. Nor need I say for what Reasons; being all that know me, know them also.

You think, (as I do, tho' on a different reason,) my Days on Earth will be few. Be they more or less, the greatest part of them shall be spent in Pains and Prayers for your Persons and Families. While I am capable of either, You, more than any others, shall have them. Even Self-love bids you Pray for me: and I know you have other Motives. Therefore I Expect it, and not Intreat it.

I am,

An Affectionate Servant of your
Faith, Obedience and Joy,

D. Burgess.

Q. 1. *What Conceptions ought we to have of God?*

OF all Truths, it is the most evident, that *there is a God*. And of all things Knowable, it is most necessary that we Know, what He is. This to Know perfectly, is impossible. An Oyster-shell cannot contain the Ocean; nor a finite Mind comprehend an infinite Object. 'Tis only God himself can fully Know himself. But, He made our Minds to Know Him, with a Knowledge sufficient to serve and enjoy Him. Of this, we are Capable. For this, He vouchsafeth us means Plentiful. And without this, every Mother's Child must be everlastingly miserable.

Our *Thoughts* of Him, are the Seed of all our *Affections*, *Words*, and *Conversation* toward Him, I, and towards one another too. If these be corrupt, nothing is sound, of all that is in us, or

comes from us. Nor can these be Good, but when they are *True*, and agreeable unto their Rule; *Powerful*, and Answerable unto their End. The Rule of them, is God's own Word, in the Books of Nature, and Scripture published.

The End of them, is the *Exaltation* of God's Name, the *Subjection* of us to his Authority, the *Activation* of us unto Obedience to his Law. When they follow this Rule, and obtain this End, our *Conceptions* of God are what they ought to be.

Indeed, *Revelation is the Measure of Faith*: God requires, for Degree, according to what He gives. He giveth some, an hundred-fold more advantages for Knowing Him, than he bestoweth on others. And He will accept an hundred-fold less from some men, than others. Let Ministers, Rich men, and such as sit under the best Ministry of the Word, remember this and tremble. Let the Unlearned, the Poor, and those that live necessitously under the worst Ministry, think of this, and in hope get all they are able.

Nevertheless, be it considered by all. We all have the *great Volume* of the World, that the Heathens had: and *Moses*

ses and the *Prophets*, that the Jews had and *Christ* and his *Apostles*, and the *Gospel-Light*, that they had not. Yea, and such *Displays* of it in *England*, as the very Churches beyond the Seas have not. [And I wish it better observed, what *London* has, that most Countrey parts are destitute of.] Much is given to *England*, very much to *London*. And the Thoughts of Himself that God will require from us *Englishmen*, and specially *Londoners*, must be presumed to extend unto these sixteen Particulars.

Seven concerning his *Essence*. Three concerning his *Relations*, *common* unto all his Creatures. And six concerning his *Relations special* unto our selves. If any one seem Excusable, I pray the Reader to give me his reason for that appearance. If all do seem Impossible to be gotten and held in Memory, I desire that it be thought as true as I can make it appear, *viz.* that I find *Children* of ten years old, that can perfectly and pleasantly get and retain them in their Memories. And if *grown people* cannot so do, they must take what follows such their reprobate Mind. Read on, ye who have Will and Power.

Concerning God's *Essence* or Nat[illegible]

to

to wit, that by which He is what He is, and is differenced from all other things; it is to be born in Mind, that,

1. *He is an Uncaused, or Unmade Being.* A Creature is a thing contrived by God's Wisdom, and made out of nothing by his Power; and this, freely, of his own Will and Choice. But God is a Being that never came out of Not-being. Was never Contrived by his own or any other Wisdom. Never Made by his own or any other Power, and Will. For a thing to be the Cause of it self, is confessed by all the World to be Impossible. And for a Creature or second Being to be the Cause of its God or first Being, is such an absurdity as no unbewitched Mind can swallow. That which is Nothing, can do nothing: If there was a time, when God was Nothing, surely at that time he could do Nothing. And if so; He could not make Himself. As for other Causes, I ask, as the Apostle in another case, *Who hath first given to Him, and it shall be recompensed?* Rom. 35. 11.

2. *He is an Eternal Being.* A Creature is a thing that has a Morn, a Noon, and a Night.

Night. A Beginning, Change, and End. An End, and a Return unto it's first Nothingness, the first moment that God ceases to uphold it. Angels and our Souls, are of themselves Mortal: 'Tis only by divine Will, Power and *Sustentation* that they are Immortal, *Heb.* 1. 3. But God, is *Je, Ho, Vah.* A Being that Shall be, that Is, and that Hath ever been. Without Beginning, *Psal.* 90. 2. Without Change, *Psal.* 102. 27. Without End, *Psal.* 102. 26.

3. *He is an Undependent Being.* A Creature, is a thing that cannot stand alone. Material, Mix'd, and Spiritual Creatures all are weak, all as unable to *Sustain* themselves as to Produce themselves. But God, is a Being that's above Depending. He came not into Being, by any Help, He continues not in Being by any. He Depends on nothing; that is, He depends not. *Gen.* 17. 1. He is *El Shaddai*, God All-sufficient. So all, that He can need nothing: So all, that He can support every thing.

4. *He is a Necessary Being.* A Creature, is a thing that may, or may not, be. That must be, or must not be, as its God

God pleaseth. *Rev.* 4. 11. But God is a Being, that cannot but Be. One, to which 'tis eternally repugnant and impossible either never to have Been, or to cease from Being. One who only hath Being, necessarily; and Immortality, necessarily. 1 *Tim.* 6. 16. One whose Being and Immortality, never cost one act of his Will or Power! Nor are capable of being made to cease.

5. *He is an All-perfect Being.* A Creature is a thing of Imperfection in every reference. One, that has more of Nothing, than Thing, say the Schools. One, whose Perfection, such as 'tis, is threefold: Of Being, of Working, of Well-being. Every Creature is Imperfect in all: And after the day of Judgment, will in all be but Finite. Nor has any one Creature, the Perfections that divine Goodness hath dispers'd among all. But God is a Being of excellent Perfection, and perfection in every Excellency. Every one Conceivable, by Men, and Angels. I, and whatever is by both Unconceivable. God, is above the Blessing and Praise of both. *Neh.* 9. 5. He is Above all that He has Revealed Himself unto us to be: Andmore than unto us finite things

things is Revealed, or possible to be Revealed. [See, Children, your *Larger Catechism*. See, others, Mr. *Charnock* of the Divine Attributes.] God's infinite Mind cannot conceive, what He should be better or greater than He is. And finite Minds must needs conclude, He is infinitely above all that they can conceive.

6. *He is a Tri-une Being.* Or, a Being that subsists in three distinct Persons. Here is the Mystery of Mysteries. The hardest to be Understood; but easy, as any, to be Believed. With such a Brightness 'tis reveal'd in the blessed Gospel. How necessary it is to be Believed, is hence evident: To wit, that (1.) This manner of Being is the *Top-most* glory of God. It is the best manner of Being, that can be. That without which, 'tis hard to think how God should be in Himself glorious infinitely, or blessed infinitely. His Creatures are, and can be, but finite. And what can they speak infinite! The Infinite glory of the divine Persons, shines in their Relations one to the other. I, and their Blessedness consisteth in their Loving, and being Loved of one another. [Dr. *Cheynel* of the Trin. ch. 5th.

deserves

deserves good reading.] (2.) The Doctrine of God's subsisting in, or being Father, Son, and Spirit, distinctly; is most firmly *connected* with all the parts of our Christian Religion: And so, that if Ignorance or Unbelief of the glorious Trinity prevail on us, our Christianity is lost. And 'tis another Gospel, even a high Road to Sin and Hell that we betake us unto. See *Matth.* 28. 19. 1 *John* 5. 7. *John* 14. 26. *John* 15. 26. A *Tree*, is one. Its *Root*, *Trunk*, and *Branch*, are three. Have three Manners of Being: the Root is of it self; the Trunk is of the Root; the Branches are from both Root and Trunk. They give forth Fruit, in a threefold manner: the Root, *originally* and firstly; the Trunk *continuedly*, and secondly; the Branch *compleatly* and immediately. Who cannot apply this? God is one. This one God, is *Father*, *Son*, and *Spirit*; three Persons. The *Father* is of Himself. The *Son* is of the Father. The *Holy Ghost* is of the Father and Son. In the Communication of good, they all work joyntly, yet there are distinct Personal operations, by which they make way for the glory of each o-other. *Inchoation* or Beginning of good, is from the Father; *Dispensation* is by the Son;

Son; *Consummation*, or compleating, is by the Spirit. I do not forget, and I would have my Reader remember, St. *Hilarie*'s often quoted saying; *viz.* All Comparisons, though Helpful, are yet disproportionable. 'Tis very true; no Similitude can reach the *thing*, but this, and others like it, may help our *understandings*.

7. *He is the All-working Being.* That Fore-ordains whatever cometh to pass, and Effecteth whatever he Fore-ordains. To wit, in Works of Creation and Providence. A Creature is a thing that cannot it self come (that infinite space,) from Nothing into Being. Cannot, afterward, uphold its Being, Virtues, Actions. Cannot govern it self, *Acts* 17. 28. Cannot be undepending in respect of Working, any more than in respect of Being. But God is a Being, All-working. His Word speaks all into *Being*: His Conserving influence goes to our *Preservation*; His Assisting influence to our *Operation*. This his Assisting influence or concurrence fore-goeth the *Operation* of Creatures. Fore-goes it in Order, though not in Time. It is Co-operation, or Co-working with the Creature. With-

but the Creature's *Operation*, God will not produce many Effects: And without God's *Co-operation*, the Creature cannot produce any. God's Co-working, is also Immediate. With Immediateness of Virtue and Power; without which there could be no Effect: And with Immediateness of Presence too; for God is every where. He is called *Hamakom*, the Place. Lastly, it is determining. There can be but one absolute Determiner and Overruler of *Operations*. And who is He, but God? And, if by Him, the *Operations* of Creatures were not absolutely Determined, it would be very possible that He might be Frustrated, and Disappointed of his Ends sometimes. But there is nothing more impossible than that. Be it Observed. Though in the sense fore-said, God Worketh all; yet so, so Worketh He, that he Changes not the Nature of things, Offers no violence to them, Suffers them to act by and under him; and that as Freely, as though there were no *Decree* upon them, or *Hand* over-ruling them. [See Mr. *Norton*'s Orthod. Evangelist.]

Concerning God's *Relations common* unto all his Creatures, let it be attended that follows in few words.

1. He

1. *He is the Supream Benefactor.* Creatures can be but the Bearers of his Benefits unto us. And of but some of 'em; and that but of the Out-parts of them too. The Benefactor is God. All-good we ever Have had, Have, and Shall ever have, God *Contriveth, Willeth, Executeth.* He Begins all, Carries on all, Compleats all; Freely, without *Necessity*; Graciously, without *Merit.*

2. *He is the Supream Ruler.* Creatures have no Power or Authority but *from* Him, and *under* Him, and *for* Him His infinite Perfections, make him most Fit to rule. His Creation and Conservation of all things, give Him infinite Right and Title to rule all. To make Laws; to Judge according to them; to Execute Judgment so pass'd.

3. *He is the Absolute Proprietor, and Owner.* Creatures are things that are not their Own, or one another's, any farther than, under Himself, God makes them so. God, is entirely his Own. And his Own, be all the Works of his hands: And without the shadow of a spot on his Justice, He may do what He will with his Own: Whether it be a Person, Family,

mily, Kingdom, Church, World. His *Authority* can no more be Disprov'd, than his *Power* be Resisted, if He set to Exalt, or Debase, or Destroy. I, and this without giving any account of his Matters.

Concerning God's *Relations special* and particular unto our selves, be it considered. 'Tis of importance, as great, as true; and as plain, as 'tis great, that every Soul come as near as may be to a full and just Conclusion concerning these; [Con, O my Friends, Mr. *Baxter* of Self-knowledge !] I appeal to my Readers, how needful it is that these six things be ever in our deepest and severest thoughts. That every of us get able to say, and keep saying concerning God.

1. *He is my Quondam-Friend and Father, even Immediate.* He that before Sin's Entrance, dearly Loved and was Beloved by me. And that without a *Mediator*, Sacrificing and Interceeding for me. 'Tis He, that made me in his Likeness Natural; an *Intelligent* and *Immortal* Being. And in his Likeness Moral; for Holiness, Blessedness, and Dominion over inferior Creatures. 'Tis He, that entred Cove-

nant with me in my first Parent. A Covenant, to *sweeten* his Government, and to *secure* my Obedience. A Covenant, of Terms unexceptionable. Yea, and founded not only in his Will, but in the very Nature of things themselves. For it bound me, but to be blessed; that is, to be Holy. And threatned no evil at all, unless I first committed the worst of all; that is, Sin. A Covenant also, sign'd and seal'd with *Sacraments*. Such appear the Trees of Knowledge and Life to have been.

2. *He is next my angry and armed Enemy, and in all appearance Unreconcileable.* 'Tis He, that as soon as I sinned, in *Adam*, loathed me, and my Soul also abhorred Him. He it is, that then took away his H. Spirit from me, and gave me up unto the bondage of the *Law*, that I had broken. To the Servitude of the *Sin*, that I had committed. To the Tyranny of *Satan*, to whom I had hearkened. To the Power of *Death*, that I had deserved. O the Wrath! oh the Vengeance! And alas! what Hope appear'd to Men, or to Angels, of any Reconciliation? Neither could imagine a Reconcilement to be *Possible*; and much less think it *Future*, or Coming.

3. *He is my Propitiated God, reconcilable, and inviting me to Reconciliation.* Come seize me O Wonder and Joy! 'Tis He, that did not so for faln Angels; but for faln Men, gave his Co-essential Eternal Son for a Sin-offering; An Offering, *satisfying* for all Iniquity, and *merising* every Mercy. And that so fully, that now upon the account hereof, I have *Leave*, *Commandment*, and *Encouragement* to Seek, Pray, and Wait for the best, and all good things. Without Money, and without Price; without any Quality or Work of my own, Satisfying, or Deserving. I, 'tis He, that by his *Christ*, his *Spirit*, and his *Ministers*, doth even stoop to Intreat, and Pray, and Beseech me, to be friends with Him, 2 *Cor.* 5. 20. 'Tis He, that hath made it now the worst of sins, that I am capable of sinning; to Presume that I am a Reprobate; and that there is no hope for my Recovery out of my Sin and Misery, by his Grace in Christ unto All offered, without Exception.

4. *He is, as sure as I Repent and Believe, my Reconciled God.* He it is, that Layeth aside all his Anger; Loveth freely; Pardons fully; Accepts graciously my Soul, saying

saying, All that I have is thine, Luk. 15. and *I will be thy God*: And all this in the first instant, wherein I Mourn for, and Turn from my Sin, so as to Believe on his Son. That is, to resign up my self to be Taught, Saved, and Ruled by Him. He it is that then turns from all his *Judicial Wrath*: yea, and when I Live up unto the Grace by me received, turns from all his very *Paternal* or *Fatherly Displeasure*. He it is that lessens his Love of *Complacence* in me, and *Assistance* of me, for none but Wilful and Presumptuous Sins. Sparing me for sins of invincible infirmity and incursion, as a Father doth the Son that desires to serve him.

5. *He, as sure as He is my Reconciled, is my Covenanted God also.* He never dealt with Man, in other way than this most sweet one, of Covenant! *Hallowed be his Name*, He did not. And He it is, that now hath as well bound Himself to be my God, as me to be his Servant. He it is, that to my wondrous advantages hath thus Covenanted with me. (1.) He hath Covenanted with me *Doubly*. First, in my Parents; promising me Mercy for their sakes, *Rom.* 11.28. Promising them Mercy for me, *Exod.* 20. 6. Secondly, in my Person

Person. He hath made a Covenant with me, 2 *Sam.* 23. 5. *Ezek.* 16. 8. (2.) He Covenanted with me *Sacramentally*; or Signedly and Sealedly. For Sacraments are Signs and Seals on God's part, Bonds and Badges on our parts, [as I have elsewhere shewn.] *Rom.* 4. 11. 1 *Cor.* 20. 16. Bless his Name, O my Soul! He hath Visibly covenanted with thee in H. Baptism, and at his H. Table, and most Sensibly. (3.) He hath Covenanted with me, as not Nakedly but with Signs and Seals, so not Tardily, but (to my great benefit,) *Early*. Early, in my very Infancy. Before I could Commit an Actual sin; so setting forth my Original sin. Before I could Desire Grace; so shewing abroad the Freeness of his Grace. So Early was I Baptized, and encouraged and engaged to Obey the Gospel, when I came to years of capacity, that I cannot but see God's Kindness in forestalling Satan's Seducements. And all days of my Life, I will remember it, as *David* doth. *Psal.* 22. 10. *Thou art my God*, [that is, my Covenant-God] *from my Mother's belly*, *v.* 9. *Thou didst make me to Hope when I was on my Mother's breasts*: [That is, Thou didst even then, by the Covenant then sign'd and seal'd unto me, lay in grounds and motives for my Hope in

in Thee, when I ſhould come to years of underſtanding.] (4.) He hath ſign'd and ſeal'd Covenant with me *Frequently*. I am no ſtranger at his Table. His holy Bread many a time have I eaten. Times numberleſs, He hath cheared me therewith.

6. *He is my God, Oppignorated; or Engaged to me by Pawns and Pledges.* Promiſes are much: Signs and Seals be wonderful *Appendages* to Divine Promiſes. But, behold here are alſo unexpreſſibly rich *Pawns* ſuperadded! God is He, that hath given me the higheſt, and moſt ſolemn, and ſweeteſt Teſtifications of his Will to be for ever my God, and Portion. The Earneſt of his Spirit, with his bleſſed Graces and Conſolations, enſure all the good things of the Covenant. They are ſuch *First-fruits*, as make the beſt ſecurity for the whole *Harveſt*. And theſe hath Grace made mine.

And now I beg Pardon in my Saviour's Blood, for all the Defects of this Paper. They whoſe *Intreaties*, *Letters*, and *Meſſages* have extorted it, are both to Pardon and Accept it. Let them, with me, ever remember this ſaying of the great

Light

Eternity may more easily be contained in a Spark of Fire, than the infinite Perfections of God be comprehended in a finite Mind.

FINIS.

Q. 2. *What are those Truths, whose of the Knowledge appeareth must [illegible] absolutely necessary unto our Salvation? and in the first place [illegible] Trinity?*

All sober Christians do [illegible] some Truths there be, which must needs *Know*, [illegible] ever, *Isa.* 27. 11. *And* [illegible] Truths there be, which [illegible] unto our *Comfort* in our [illegible] *Usefulness* unto others, [illegible] our Salvation: tho' the [illegible] be not absolutely necessary [illegible] working out the same.

It seems not the Mind of God to [illegible] Know, *which* the former sort of Truths are in particular. And *how Many* of them there be. Nor can it be said, that our Uncertainty about them, is of disadvantage unto us. For, what if we were ever so certain which they were? Being in a capacity of getting Knowledge of the [illegible]

ner sort of Truths, it would be inconsistent with both *Reason* and *Grace*, to take up content with the Knowledge of the former only.

Sufficient it is for our *Duty*, *Safety*, and *Comfort*, to Know what those Truths be; which, considering our Condition and Capacity, we are concerned *first of all* to Acquaint us with. And those, which afterward our Interest obliges us, *above all others*, to get Informed of. 'Tis enough for us to Know, what are the *Essential* and *Integral* Doctrines, which made and enrich'd the Christians which are gone to Heaven before us: and the right Knowledge of which, will certainly make us *Christians*, and *Rich* ones. God hath revealed in his Word, what these are. And from his Hi Word, and agreeably unto it, I assay to declare what they are. With that *plainness*, which weak Understandings; and that *compendiousness*, which infirm Memories do require at my hands.

Be it premised, Sanctification is Salvation *begun*: Salvation is Sanctification *perfected*. Grace and Glory differ but in degree. What is necessary to the one, is so unto the other. Now Sanctification is our *Conformity* unto God thro' Jesus Christ. And this is made by *Con-*

nant. By the *Covenant of Grace*, the other; which is called *all our Salvation and all our Desire.* Those Truths therefore, which do most directly lead unto the same, and that acquaint us with it, and shew us the use of it, are of the *greatest weight and importance*: and are to be attended unto in the *first place.* It hath not been without some success, that I have commended to be first learned (before any Catechism it self) these *seven* Articles.

A. 1. God, the Father, Son, and Spirit, created the World. He created Man, Wise, Holy, Blessed, and Honourable. He Covenanted with the *first Man*, and with his *Posterity* in him; that, if they Obeyed perfectly, they should be for ever Happy; if they Sinned, they should Die. This is called the *Covenant of Works.*

A. 2. *Adam* the first Man, and his *Posterity* in him, brake that Covenant; and thereby fell under God's wrath and curse, and Sin and Satan's power. Note the Breach of Covenant.

A. 3. God, the Father, did, from eternity, Covenant with his Son Jesus Christ, for the *Redemption* of Sinners from Sin and Misery: to wit, by his being made *Man*, and a *Servant*, and a *Curse* and afterward an *Intercessor* for them. This

[illegible]ance of this Redemption [illegible] when Man had sinned, Christ [illegible]our was Preached. And in Him, [illegible]dom, Righteousness, Sanctification and Redemption *offered*: with Repentance, Faith in God thro' Him, and New Obedience *required*. This is called the *Covenant of Grace*.

A. 5. For our *Encouragement* to believe God's *Promises* made unto us in the Covenant of Grace; and for our farther *Engagement* to fulfil the *Demands* from us in it; God always pleased to order this Covenant to be solemnised, by some outward *Rites* and *Ceremonies* of his own appointment. And his Ceremonies appointed for these ends, in the *New-Testament*-Church, are *Baptism* and the *Lord's Supper*. These are call'd therefore, the *Signs and Seals of the Covenant*.

A. 6. Obedience unto the Gospel, in the *Faith* of Christ, and by the Help of the Holy Ghost, is of necessity unto all that have *inwardly consented* unto the Covenant of Grace; and that have had it *outwardly solemnised* betwixt God and them, in Baptism and the Lord's Supper.

A. 7. Besides lesser *Rewards* in this life to those that Enter and Keep the Co-

venant of G[illegible]
on those that [illegible]
hath set a day wherein [illegible] the
Bodies of all men out of the [illegible]
unite them to their Souls: and, [illegible]
nity, will Reward the former, and Punish
the latter, in Soul and Body.

In an *Hour's* time, an attentive Mind of ordinary capacity, will Ken these Articles. If but happily opened by a skilful Teacher. [Yet contain they much more, than multitudes of our people understand at forty and *fifty years* of age. Be *astonished, oh Heavens!*] I judge them the most apt for Explication and Inculcation on first Beginners, whether Children or Grown People.

Being competently acquainted with this *shortest Summary*, that which I would next commend, followeth in these, not many, but orderly Positions.

P. 1. The *Rule*, and the *Object* of saving Truth is most Considerable by enquirers after Truth.

P. 2. The *Rule* is, the Old and New *Testament* of our Lord Jesus Christ Penned by *Moses* and the *Prophets*, the *Evangelists* and *Apostles*. Whereof the *Authority* and *Sufficiency* are certain.

P. 3. The Object is He whose name

Glorious, above all Blessing and Praise, for his *Essence*, which is One: *Subsistence*, which is in Three distinct Persons: *Works*, which are inward, and outward. [Of Essence and Subsistence see before, *p.*]

P. 4. The Outward Works of God are of *Creation*, and *Providence*. One is God's giving first Being unto all things. The other, is his preserving and ordering them unto his own wise and holy End.

P. 5. God's *General* Providence, is over all things. His *Principal*, is over Men and Angels.

P. 6. God's Providence over Man, respects man's fourfold Estate: to wit, of *Innocence*, of *Misery*, of *Grace*, and of *Glory*.

P. 7. Of Grace toward man, considerable are the *Fountains*, Election and Redemption. The *Vessels*, God's Church and People. The *Degrees*, Vocation, Justification, Sanctification. The *Means*, Word, Sacraments, and Prayer.

P. 8. Of Glory conferred by God upon his Children, observable are the four steps. *In Assurance* of eternal Love obtain'd; *in the Heavenly Mansions* possessed from the day of Death to the day of Judgment; *in the Honour put on at the*

day

day of Judgment; in the compleat Glory bestown after the day of general Judgment, and for ever to endure.

Trial will best discover with how small pains, and great Profit, this *Compendium* may begotten. And when gotten it is by Understanding and Memory, I advise that that which follows in *twelve particulars*, be studyed. Namely, three concerning GOD, three concerning MAN, three concerning CHRIST, three concerning the APPLICATION of Christ that is saving unto us.

P. 1. There is one only God, an Infinite, Perfect, and Spiritual Essence.

P. 2. This one God, is Father, Son, and Spirit. Distinguished into three manners of Subsistence, after a way incomprehensible. The Father eternally *Begetting*, the Son *Begotten*, the Holy Ghost *Proceeding*.

P. 3. This one God is the *Maker, Preserver, Governour* of all things, by infinite Wisdom, Power and Goodness.

P. 4. Man was made of *such a Body and Soul*, that he was able to have attained for *himself* and his *Posterity* that eternal Life, which was provided for his reward if he had stood obedient.

P. 5. Man thus made, was *Envyed* and *Tempted* by the Devil, and *Yielded* wilfully unto his temptation, and brake the *Law* and *Covenant* of God, and made himself and all his posterity *cursed* by God, and *envassalled* to Sin and Satan; and *unable* to escape the threatned Death.

P. 6. Man thus immiserated, was *Pitied* by God. Who (in prosecution of an eternal Counsel and Covenant of peace) *provided*, *preached*, and *offered* a Saviour to him: even Jesus Christ the righteous.

P. 7. Jesus Christ, this Saviour, is, as to his *Natures*, perfect God and perfect Man, in one Person: and, as to his *Offices*, he is both Prophet, Priest and King; in both his *states*, of Humiliation, and Exaltation.

P. 8. Jesus Christ's *Humiliation*, in being made under the Law, Obeying the Precepts, and Suffering the Curse of it, was *deeper* than was possible for any meer creature to undergo. And his *Exaltation*, in Rising from the Dead as He did, Ascending up into Heaven, and Having all Power in Heaven and Earth given unto Him, was *higher* than any meer creature could possibly be exalted unto.

P. 9. Jesus Christ, being so Exalted, is *Able* to save to the uttermost, and *Willing* to

to ſave Sinners the chieſeſt; *welcomes* all that penitently come unto Him, and *mourns* over all that obſtinately keep away from Him.

P. 10. Application of Chriſt, that avails unto our Salvation by Him, is two-fold; *viz.* ſuch as is *made by God*, and ſuch as is *made by our ſelves.* God applies Chriſt to us by his *H. Spirit*, when by him he doth give us will and power to embrace him as offer'd in the Goſpel. We apply Chriſt unto our ſelves, when *by Faith in-worked in us*, we do embrace him as Prophet, Prieſt, and King, Covenanting with Him, as ſuch, for ever.

P. 11. Application of Chriſt ſo deſcribed, is that which every Soul ſhould *ſeek*, *pray*, and *wait for*, in the uſe of all God's Means appointed. Reſting not quietly, without ſome *well-built Hopes* that they have thro' grace attain'd it.

P. 12. Application of Chriſt ſo deſirable, no man *may hope* for, out of the Means by God appointed: but in the conſtant and diligent uſe of thoſe Means, no man *need fear* but he ſhall find it.

When *Novices* have gotten thus far, they are more than a little advantaged to learn any of our *Catechiſms.* The *Weſtminſter* Aſſemblies, with bleſſed Mr. *Lyes* most

most useful *Exposition*; or any other. Yet (for Reasons nameless) let me say, I would not have that, or any other, *singly* address'd to.

All *Methods*, are imperfect; saith our great Methodist. But he sticks not to say, (What my heart thinks,) that the *Creed*, *Lord's Prayer*, *Ten Commands*, and *Doctrine of the Sacraments*, make the compleatest body of Truths, that we can form. The Rule of *Faith*, is in the first: the Rule of our *Prayers*, in the second: the Rule of our *Practice*, in the third: the great *Encouragement* and *Engagement* to Believe, Pray, and Live holily, is set forth in the fourth. I conclude therefore with such as small a *Map* of the *World* of Truths in these, as some candid Hearers have not thought *Unuseful*: In number *thirty seven*.

Creed Truths twelve.

1. There is a *God* that is three distinct Persons, whose *Revelations* of himself are to be Credited; his *Promises* to be Relied on; his *Demands* from us Consented unto heartily, and practically. And the First Person of these three, [First in *Order*, tho' not in *Time*, of Being and Working,] is named the *Father*. Father of All things by *Creation*; of his Church by *Adoption*; of his Christ,

Christ, by *Generation* in time, as he was Man; and by *Generation eternal and inconceivable*, as He is God. Father *Almighty*, as to *Right* to do whatever He pleaseth, and as to *Strength* wherewith to do it. And *Maker of Heaven and Earth*, that is, of all things. Of the Univerfity of Beings.

2. The Second Perfon of the Godhead, is, as to Office, *Jefus*; a Saviour from Sin, by *Price*, by *Prayer*, and by *Power*. As to his Authority, He is *Chrift*; fet apart by God, Qualified, and Commiffioned to be a faving *Prophet*, *Prieft*, and *King*. As to his Effence and Relation to God the Father, He is *His Only Son*; to wit, by *Eternal*, *Natural*, *Inconceivable* generation. As to His Supremacy and Honour, He is *our Lord*; to wit, by *Natural* right, as He is God; and by *Delegated* right, as he is the Lord to whom all Dominion is given, upon a double confideration. That is, of the *Price* wherewith He bought it from God: and of the *Victory* whereby He gain'd it all from Creatures.

3. This Chrift, as Man, was without *humane* Father. *Conceived*, that is, Prepared, *by the H. Ghoft*; who, firft extraordinarily fanctified a portion of the Virgin Mother's Flefh and Blood, and then Made

thereof

thereof his *sinless* Body. *Born* He was *of that Virgin Mary*, according to the Prophecy, *Isa.* 7. 14. *Mary*, a Princess, by Extraction from King *David*, and Father *Abraham*, tho', of condition poor, and espoused to a mean Artificer: *Mary*, an holy creature and humble. Yet, never called *Mother* by our Saviour Himself: nor ever made a *Goddess* by his Order.

4. This Christ *Suffered*, from God, Men, and Devils, in Soul, Body, Rayment, Name, and Friends. *Under Pontius Pilate*, that is, in the Time of his Presidency under *Tiberius Cæsar*. *Was Crucified*; a manner of death by the *Romans* used, and by God especially Cursed. *Dead*, *Buried*, and *Descended into Hell*; that is, His Soul and Body were separated *from each other*, tho' neither of them were separated *from the Godhead* at all. His Body, agreeably to *Moses* Law, but contrary to the *Roman*, was, the same day, *Buried*. And for part of three days, about *thirty eight* or *forty hours*, it abode apart from his Soul.

5. *The third day* (after his Death) *He rose again from the Dead*. By his *Father*'s power, *Rom.* 6. 4. By *his own* power, *John* 2. 19. by the *Holy Spirit*'s power, 1 *Pet.* 3. 18. By the *One* power of all the Divine Persons. Else, He could not

not have ſaved one Soul, 1 *Cor.* 15.13,14.

6. This Chriſt, forty days after his Reſurrection, *Aſcended into Heaven*, (as *Enoch* and *Elias* his Types fore-ſhewed.) And this in the view of his Diſciples *. He *ſitteth on the right hand of God the Father Almighty*; that is, He becomes next to God in Dignity, Power, and Glory. And under God, doth Adminiſter all things. Sitting, notes *Security*, *Reſt*, and honourable *Dominion*.

* A Jury of Witneſſes.

7. This Chriſt ſhall *thence come to Judge the Quick and the Dead:* All, alive at the Laſt day: and all, before that time Dead. True, God as God, in that day, is Judge *Supreme*. Chriſt Mediator, is Judge *Delegate* and *Conſtitute*, that pronounceth Sentence. And his very Saints are Judges by *Aſſeſſion* and *Approbation* of his Sentence. It muſt not be forgot, that He judgeth *every of us* when we Die. Tho' not *all of Us* together; nor with Execution of all his Judgment upon our Souls and Bodies, till the Laſt day.

8. The third Perſon of the Godhead is named *Holy*, and *Ghoſt*. *Ghoſt* ſignifies Breath or Spirit. This glorious Perſon, bears this name with a *ſpecialty*; as being eternally and inconceivably *Spirated*

or

or *Breathed* forth from the Father and Son. And is in like sort styled *Holy*; as being by Office the Worker of all *renewed Holiness* in fallen Man.

9. This, Father, Son, and Spirit, have an *Holy, Catholick Church. A Church*; or *Christian Society* called forth of the *Heathen* and *Jewish* world, by God's Word and Spirit. After mention of the holy Ghost, the Church is mentioned in our Creed as a Work, of the Holy Ghost. *Catholick*, 'tis called; or Universal; because the *New Testament Church* consists of folk of all Nations. And is not, as the *Jewish Church* was, confined unto one Nation. It comprehends all the Christians of all Ages, *past*, *present*, and *future*, in the World; which are indeed but one Body. *Eph.* 4. 3, 4, 5, 6. *Holy*, it's said, to be, as having 1. *Christ*, it's Head, Holy. 2. The *blessed Spirit*, it's Indweller, Holy. 3. The *Gospel*, it's Rule, Holy. 4. All that are *truly of it*, are truly, tho imperfectly Holy. 5. Their *Ministers Office*, is Holy. 6. Their *Worship*, as Gods Ordinance, is Holy. 7. All *Baptized members*, are Sacramentally Holy, tho' not Spiritually. *Bound* to the Gospel, tho' they do not really *Obey* it.

10. *The Communion of Saints*, is the *Effect*

fect of the Holy Spirits Sanctifying of them, and the *End* of Church Relation. *Saints* are people *Separated* from Unclean and Common conversation, *Carried* by the virtue of infused grace unto the Fear, Love, and Service of God in Christ. *Communion*, supposeth such Union as is between the Members of the Body. This said Communion consists, 1. In their common holy *Friendship* with Father, Son and Spirit. 2. In their *mutual Love* of one another as themselves. 3. In their *Care* and *just Labour* for each others welfare. 4. In their *joyning with one Heart and Soul in God's publick Worship* by Christ ordained.

And The Saints of this Communion, have the *Forgiveness of their Sins.* God, for the Satisfaction and Merit of Christ's Obedience and Intercession, *Pronounceth* them Acquitted. And actually *Delivereth* them from the Execution of their sin's deserts. God may be said to *Punish them for* their sins: but not to punish them with *the punishment of* their Sins. 'Tis for their good, that God ever Chastens them.

11. These Saints must also hereafter have *the Resurrection of their Bodies.* And by consequence have *Immortal* Souls. For otherwise, of what use wou'd the Bodies be? All *Objections* against this said

ſaid Reſurrection, be vain. Being it's ſo brightly reveal'd in *Scripture*. Cavillers, do not Know the *Scriptures* or *the Power of God*.

12. *Life everlaſting* is the portion of theſe Saints foreſaid. By Life, underſtand *all good*. And by Everlaſtingneſs, *perfect Duration without Change or End*. By conſequence we may determine, that Sinners dying in their ſins, ſhall have the contrary; *Everlaſting Death*. All Evil, without an End of any.

Seems it ſtrange, that the *Reward* of ſhort and ſlender Obedience, ſhould be ſo Immenſe and Everlaſting? And the *Puniſhment* of finite Creatures ſin, in a few years committed, ſhould be of ſuch *Extremity*, and to all *Eternity*? The Wonder vaniſhes, if thou but conſider the *greatneſs* of the God, who ordereth the Puniſhment, and the Reward. A *great* God doth all things *great* and like Himſelf. His Rewards muſt be great, and his Puniſhments great. They would otherwiſe be a *Reproach* unto Him.

Amen, is here, as much as to ſay, I do verily Believe theſe things upon Divine *Revelation*, tho' they exceed the reach of my *Senſe* and my *Reaſon*.

Lords Prayer Truths eight.

1. There

1. There is a God *eternal*, unto whom we may and ought to *Repair*, for the Supply of all our wants. Even, as a Child unto his Father. For tho' He be in *Heaven*; that is, be of incomprehensible Perfection: and cannot without a *vast* condescention, regard and affect the *best* of creatures; yet He is by *Creation* Father. And by *Redemption* in Christ. ['Tis Sin, for the worst of Sinners alive, to say, "God redeemed not me.] He is the Father of penitent Believers, by *Regeneration*, and *Adoption* also. *Bare wants* do not destroy men. 'Tis *neglect of right Repair* unto the Lord, (that is, a *Father*, a *Heavenly* Father, and *our* Heavenly Father,) that *can* and *doth* undo the World.

2. Exaltation of God's *Name*, and Subjection unto his *Authority*, and Obedience unto his *Will and Precept*, are the chief *End* of Man. For these He *Made* us. And for these He *Redeem'd* us. For these by his Word and Spirit He *Calls* us. For these we live. Yet unto all and each of these, are *all men* insufficient. For *Will*, *Skill*, and *Power*, unto these, all men, (the *best*, the *worst*, and *middle sort*,) all are to Pray unto Him. I, and in the very *first place* to Pray.

3. *Bread*, or the necessaries of this Life,

 and

and *Pardon of Sin*, and *Preventive Grace* restraining from Sin, are the *Means* unto that foresaid *End*. To the Exaltation, Subjection, and Obedience aforesaid. For other Ends *only*, or *chiefly*, they may not be desired or prayed for. 'Tis Self-Idolatry to desire *one* bit of Bread, or the Pardon of *one* Sin, or the repulse of *one* Temptation, either *singularly*, or *principally* for our own Ends. To wit, that our *Bodies* may not suffer, or our *Souls* and *Bodies* suffer, or our *Names* and *Estates* suffer. But for the formentioned Ends they must be *Desired*. And more; they must be *Prayed for*, *Begged* with all humble Importunity. We are infinitely unworthy of them. Our Prayers deserve not God's bestowing them. But our Prayer is the only way, in which God *warrants* our expectation of them. And in which, He gives ground to expect them without doubting. There is a kind of *Omnipotency*, which Holy Prayer is honoured with by *Free Grace*.

4. *Conservation of our Beings*, is the first of our Personal wants; *Pardon of Sin*, is the second; *Deliverance from Temptation and Sin*, is the third. [Reader, mark this Order. And Desire them in this Order. Let the *Shame* be on me, if thou lose by th

this *Use*. If God preserve us not in *Being*, we are then incapable of Doing, and Receiving any Good: *Being*, we therefore first pray for. If God *Pardon* not our Sins, our Being is a cursed one, and worse than none at all. For we cannot avoid his Wrath, which is the *Hell* of *Hell*, *Pardon*, therefore we pray for in the second place. If God deliver us not from sinful *Temptation's prevalence*, our Being and past Pardon are very sorry things. For Sin, after Pardon, is *worse* Sin, and 'twill kindle a *worse* Wrath of God. And what then becomes of us? *Deliverance from it* we therefore Pray for in the third place. We content us not to Pray but for the two former. We Pray for *All these*; and in this natural Method that our dear *Redeemer* teaches.

5. High and honourable *Thoughts* of God must lie in all that Pray unto Him. And must be *expressed* in the entrance of their Prayer. The *Preface* of the Lord's Prayer so teacheth us. *Pater* signifies Creator, Ruler, Benefactor. These words, *Art in Heaven*, do not speak God's *place*; for He is Every where, and is Place itself. They signifie God's *Royally being of such Perfections*, as are above our minds, as the Heavens are above the

Father, Father, he speaks much; *Our* God, *Our* Father, *Our* Father, *Our* God, *Our* Father, and as loveful a Father, that he has bound us Children every one, to Love and Pray for all.

6. *Kingdom*, *Power*, and *Glory*, are the three steps by which our Minds rise in the Praise of God. *Kingdom*, signifies his just right to govern all things. *Power*, signifies his perfect *Strength* wherewith to do it. *Glory*, signifies his forth-shining *Excellency*, which does and will for ever be in him. The Excellency, I mean, of all his *Perfections*. We do, or should, conceive of God as a Ruler most righteous, and powerful, and amiable, or beautiful.

Praise, that is the highest of all Worship, must not be *sparingly* used in Prayer. The *Preface* and *Conclusion* of the Lord's Prayer are *wholly* full of the stars of Praise! And no wonder: for *Greatness* and *Goodness* are comprehensive of all God's Perfections. *Thanksgiving* it self, which is a Worship more noble than that which is more *bon*, *the receiving hand*: it considers but the Divine Goodness. Yea, and that in self but little more than as it derives and streams unto us. But, *Praise* considers and exalts God, both wit

as Great and as Good! In Himself, and to us Good. *Praising God*, can never be enough Prais'd or Practised by Us, *Psa.* 50. *penult.*

8. Prayer is as necessarily to be Ended with *Amen*, as to be Begun with *Our Father*. My meaning is; it must be concluded by all means, with *Desire*, *Faith*, and *Hope*. *Amen*, signifies all. *Listlesness*, *Unbelief*, and *Want* of waiting and looking for Prayers returns, do make Prayers as no Prayers. Without the Heart's actual *Amen* after Prayer, you interpretatively say, "Lord, my mind's already *altered*. I, "now am *indifferent*, whether Thou dost "grant or deny me. I believe Thou wilt "*Deny*. And I will not wait or look for "thy *Grant*. Without an *Amen* with the mouth uttered, some do suppose the Congregation injured. 'Tis certain, where holy *Amen's* be not found, Prayers be lost.

Commandment-Truths twelve.

1. The *Object* unto whom all supreme worship is to be *paid*, is God Only. To Him it must be paid, by all *Souls*, in all *times*, with all *strength*. And unto no other. 'Tis Treason to pay a *penny Tribute* to a rebellious *Usurper*. Or, to worship with divine worship, any tempting Creature.

ture. If Jesus Christ were not *God* by *Eternal nature*, I would not be *Baptized* into his name. Or, Pray unto *Him*, any more than unto a *Star*.

2. 'Tis as necessary that God be the *Author*, as the *Object* of all religious worship; We must give Him no worship, but such as is prescribed by his Word. His Worship must suit his blessed *Nature* and *Will*. And who can Know them, but by his Word? *Idolatry* is officious foolery; *Will-worship*, a like Phrenzy.

3. 'Tis not enough to worship the true God by the true Will of God for the *Matter* of it; but the *Manner* also must be far from Prophane. It must be with holy *Reverence* and humble *Complacence*, and hearty *Truth*.

4. 'Tis not enough to worship the true God, by the true *Rule*, in the true and right *Manner*; unless we also keep holy unto Him all such *Time*, as He demands from us. Such portions of every *Day time*, and such of every *Weeks time*. [For the Lords-day, against Judaizers, see Mr. *Ben*, Dr. *Owen*, Mr. *Baxter*.] Holy Observance of the *Lords day*, and of *holy of Worship* on our own days, is the *Practice* and *Pleasure* of men sincere.

5. Obedience to all the former Com-

man

mands ſufficeth not, without *Duty unto Men.* Eſpecially *Superiors.* Principally, Honor of *Parents natural.* The which, are our Governors in *time* before Kings. On a deeper *foundation* than that of Contract, even of very Nature. To them are we moſt *Obliged*: and by them moſt *Loved.* [Well is the 5th Command called the *hinge* of both Tables. I am ſure, this being broke, all are broke. And would Children and Parents but do their Duties toward each other, it would make a ſweet change of our Engliſh familys. But hereof elſewhere.] Parents and Rulers, are God's *Vicegerents* over us: and *next unto God,* ſhould be Honored by us. Loaded with honor, as the *Hebrew* word is.

6. As, of our Duty toward man, preſervation of *juſt Honor* is the firſt; Preſervation of his *Life,* is the next. Death takes away time of Repentance, and Earthly mercies all. Look how near you come unjuſtly to Kill a man, ſo near you come to the *Devil's firſt ſervice.* From the beginning he was a Murderer. And ſo near come you, to deprive him of all the good of *this World*; and, if he be not already Converted, to throw him into *Hell.* If you do Murder a man, you rob *God,* the *King,* and the *Countrey,* of a Servant in this World.

7. The

The third Kind of duty towards man-kind, is preſervation of *Chaſtity*; our ſelves, and others. To *defile*, is next to *Kill* one. *Obſcene* thoughts, words, and deeds, be next unto *Murderous* ones. Laſcivious *Goats*, and bloody *Wolves*, be much like odious in God's eyes.

8. The fourth part of our Duty towards man, is preſervation of his *Eſtate*. To Contemn, to Kill, or to Defile is worſe; but to *Rob and Injure*, in ever ſo little a matter, is a Sin that God will not let go unrevenged. Of how great infamy among men, is the name of a *Thief*? O that *Thieves* knew but God's thoughts of them!

9. The fifth ſort of duty to Man, is preſervation of them in their *Cauſes*, and *Suits of Law*. By bearing *true witneſs*, when called; and abhorring all *falſe*. All that tends to pervert *publick Juſtice*, Lyars, be *Satan's Pictures*.

10. The ſixth duty toward man, is ſuch *Love of him* as we bear unto our ſelves. Such diſtance from *begrudging him* any good, as we are at from begrudging it to *our ſelves*.

The firſt Command, is a *Summary* of all Duty unto God; the ſecond, is a like *Summary* of all Duty unto Man.

11. The Children of Men, ever ſince the

the Fall, are averse from all the [illegible] God. Their *Minds* are unteachable, *Memories* unfaithful, *Wills* untractable. Else, what needed the *New-Edition* of the *Ten Commands*? And why were they *so* delivered, as we read, *Exod.* 19. 20?

12. The *Motives* that God giveth, and we ought to take and urge our hearts withal, unto the *Obedience* of every of God's *Laws*, are three.

The three contained in God's *Preface* unto the *Ten Commandments*. Which are, God's *Soveraignty* over us, his *Covenant* with us, his *Redemption-grace* and bounty unto us. Wo unto our best Motions, which these three do not move to!

Sacramental-Truths five.

1. The *Law* of God for Sacraments, is not *Natural*, but *Positive*. He required them not, because their use is good, antecedently. No: their Use is therefore only good, because He requires them. From whence it follows, that tho' it be impossible not to Use the Sacraments but we must *offend* God, because God has commanded them: tis very possible to use Sacraments, and not *please* God. Because God has commanded them not for their own sakes, but for certain Ends. Which Ends, if we do not *aim* at, and *answer*, in our use of

the Sacraments, God has no pleasure, and we no profit by our use of them.

2. The *End* for which God hath ordain'd Sacraments, is *his Testifying* his Mind and Will unto Us. And *our Testifying back* our Hearts toward Him. 'Tis true; God's Word is a Testimony of his Will; a *first*, a *sweet*, and a *sure* Testimony. But it has pleased Him to add a *second sort* of Testification of his Covenant-Will. And by Visible Rites and Ceremonies of his own appointing, to Testifie it farther. As after their Word given, Men use by Sign and Seal to testifie their Minds. Likewise we, at our first Conversion, by our *Hearts* and *Mouths* testifie unto God our Wills henceforward for ever to be his. But it pleaseth God to require our *second* and *more publick*, *solemn* Testification thereof. To wit, in and by the use of those Rites and Ceremonies which he has prescribed. Now, if we aim not at both these Ends in the use of Sacraments; and answer not these Ends, we mock God and delude our selves in their use. Other Ends of Sacraments there be, I know; but these are the chief, and comprehensive of all.

3. The *Order* of the two Sacraments, of the *Gospel New-Covenant*, is this, *Holy*

Baptism

Baptism enters a Disciple of Christ, makes him that was before Covenanted, to become *by Sign and Seal Covenanted* with God. The *Lord's Supper, renews* that Covenant betwixt God and a Baptized Disciple of Jesus Christ. Both Baptism and the Lord's Supper do *confirm* the Covenant; *mutually*, upon God's part, and upon ours; and *extensively*, as to all the *Promises* in the Covenant from God unto us, and as to all the *Demands* in the Covenant, from us unto God.

4. The *Dignity* and *Usefulness* of the Holy Sacraments, is surpassing. In no Ordinances has God condescended so Low unto us, as in these. In none therefore, has he so much honoured us, as in these. The Apostle reckons Sacraments, as the prime of Church-Priviledges, 1 *Cor.* 10. As for *Usefulness*, they are Towers of *David*, builded for spiritual Armories (*a.*) We cannot warrantably expect the Holy Spirit to make the Word a-near so helpful to us without the Sacraments, as with them. If ordinarily He should so do, He would disparage them. But to be sure, He will never do that.

(*a*) Of all the outward Means of Grace, the most Mighty.

5. The *Way to improve* the Holy Sacra-

ments unto Holineſs and Comfort, is by a double Pleading of them. By *Pleading them with our own Souls*, upon God's behalf. And this, either when we would bring them out of a bad frame into a good: or from a leſs holy unto a more holy frame for God. By (then) urging our hearts in ſuch like words, "My Soul, "my Soul, why againſt God? or why ſo "coldly for Him? The Kingdom of *Hell* "ſuffers violence. Violent Sinners take "it by *Force*. And wilt not thou take "the Kingdom of *Heaven* by it? Sinners "be Patient Creatures; they forſake Fa- "ther and Mother, take up their Croſs, "and follow Satan; and thorough many "tribulations enter the Kingdom of Hell. "Bluſh and bleed thou, to think, that thy "Patience ſhould be ſhort of theirs! and "that thou ſhouldſt not without regret "enter the Kingdom of Heaven that's "*better*, thro' Tribulations that be *leſſer* "than theirs. Think, think my Soul! "Thou art *Baptiz'd*; the God of Hea- "ven for thy Encouragement and Engage- "ment has ſign'd and ſeal'd his Covenant "with thee! Thou haſt been at his *Holy* "*Table*; He has again and again ſign'd "and ſeal'd it. Canſt thou, thou a "*ſign'd, ſeal'd Covenanter*, Diſtruſt or

"Diſobey

" Disobey? Thou, a *frequently repeated* " *Covenanter*, and an *early* one too? O for " shame, stir up thy self, and on with the " Armour of God; and follow the Cap- " tain of thy Salvation; and fight (not " flourish) against Flesh, World and De- " vil, according to thy Sacramental En- " gagement! Shew that it is unto thee " a Covenant of *Salt*, not of *Snow*. An " *Adamantine* bond, not a *Rope of Sand*, &c. Again, we must also humbly *Plead them with our heavenly Father*, upon our own behalf. Under *Oppression* by any evil, or *Deprivation* of any good, we may and ought to plead them, in Prayer before Him. 'Tis often that Ministers do press Christians to plead the *Promises*. I would that we (all) as often press'd them, to plead the same as *sign'd and seal'd*. God hath not a Promise but what is sign'd and seal'd in *Baptism*, and in the *Holy Supper*. And we plead them but imperfectly, and at halves, when we plead them not as *sign'd and seal'd*. Go, *distressed Christian*, fill thy mouth with the arguments of the *Covenant* of Grace, and plead thy Cause at the *Throne* of Grace, to this purpose. " O thou that canst not *Lye*, thou hast " *sworn* unto me, that in thy Gospel- " way I shall have Grace, Glory, and have

"no good thing with-held from me.
"Thou signedst and sealedst Promise
"hereof to me, in my *Baptism*: and so
"hast thou done again and again, at *thy*
"*Table*. I, in thy Gospel-way, have
"waited, do wait, and will to my last
"breath, thro' thy grace, wait; O Lord,
"canst thou chuse but perform what
"thou hast so, so *Promised*, so *Sworn*, so
"*Engag'd under Sign and Seal*, &c? This is the way to *Mortifie* Corruptions, *Repel* Temptations, *Quicken* Graces, *Revive* Hopes, *Attain* Joys unspeakable and full of Glory. O that our best *Pulpits* were less silent, and our best *Pues* less Ignorant, of the practick use of Holy Sacraments!

Q. 3.

Q. 3. *What is that Change wrought in a Man by God's Holy Word and Spirit, before he can safely conclude himself to be passed from Death to Life?*

BY *one man sin entred into the World, and Death by sin*, Rom. 5. 12. Satan was a *Murderer* from the beginning. He slew *Adam* by the *first sin*: And slew all mankind in that *first Adam*. Spiritually considered, we are all *Dead born*. Dead *in* sin, and Dead *for* it. Dead in respect of *Corruption*, Dead in respect of *Condemnation*. Condemnation to the *Prison* of Hell, to the *Torment* of Fire, to the *Duration* of Eternity.

But *God hath so loved the World, that he hath given his only begotten Son* to redeem us from so great a Death, *John* 3. 16. He desires not our Death to be Continued, and Ruin to be Compleated. He reveals

Teals *Jesus Christ* the way from Death to Life. He *Commands*, and He even *Beseeches* us, to take Him for our Way thereto.

If you ask, by what Steps? I have told you in my *Call to Sinners*, by three Steps. Namely, by *Conviction*, by *Compunction* or Humiliation, and by *Union* unto Christ. Which Steps if you take aright, I am content to *Lose* Heaven if you do not *Find* it.

Indeed, *unassistedly* no man can take them. Whatever is a Creature, hath no Power but what is Given from God, and Kept by Him. But Man a fain Creature, until he be by grace raised again, is *without strength* unto that we speak of, *Rom.* 5. 6. Knowledge, Will, and Power hereto are all the *Gifts* of God's Love, and the *Purchases* of his Son's Blood, and the *Works* of his Holy Spirits Almightiness. That Holy Spirit, who constantly worketh by the Holy Word. Who wrought not Christ's victory over Satan, without the use of the Word: And will not, without it, work our Victory over him, *Mat.* 4.

Possible it is. And *Necessary* it is, for all that take this way to Life aforesaid, to Ensure their so doing, 2 *Pet.* 1. 10.

Psal.

Psal. 50. *ult.* &c. Uncertainty about it is the *Effect* of sin. God doth not ordinarily, if ever, with-hold Assurance from his Children, but upon Provocation. To wit, by Indulged *Lusts*, by Unexercised *Graces*, by Omitted *Duties*, by Slighted *Ordinances*. And to be sure, Uncertainty is then it self a *sin*, when 'tis meritoriously procured by sin. The eyes are very blind that see not, how fruitful a *Cause* of sin it is. And as hard are the hearts, that dread it not as a sin, an Effect of sin, and a Cause of sin. I grant that all Assurance attainable on Earth, is *Imperfect*. But, by the *Romanists* leave, that which is attainable is both *True*, *Proper*, and *Powerful*. *True* and *Proper*, as built upon proper and eternally true Grounds for it. *Powerful*, as operative of Peace and Joy in our selves, and Holiness and Thanksgiving unto God.

Nevertheless, 'tis very long before most of God's *Children* know their *Father*. And cease from tormenting fear that Satan is he. In the first Conversion of the *Gentile* world unto Christ, it was not so. The Holy Spirit did then for the most part Witness grace, wheresoever He did work it in any. Nay, to go no farther back; Our *old English Puritans*, of sweet-

est

ſt Memory, had Aſſurance more plenty among them, than 'tis ſeen in our day. Nor wanted they our *Light*, ſo much as we want their *Heat*. *Horreſco referens.* Unacquaintedneſs with the Covenant of grace, breeds every where *groundleſs Hopes*, and as *unreaſonable Fears*. I ſpeak as I find: With ſome of our people, every *ſhadow* of Turning goes for *ſubſtantial* Converſion. And with others, that which is right ſubſtantial Converſion, goes for but a ſhadow of Turning. Of Turning from Death to Life.

With fear and trembling I aſſay therefore to reſolve this Queſtion. *Plainly*, that I may be underſtood; *Briefly*, that I may be remembred; *Fully*, that my End may be attained; in making Sinners aſhamed of their *Peace*, and Good men aſhamed of their *Trouble*. If my Method be new, my Doctrine is not. I do go forth *by the foot-ſteps of Chriſt's flock*; praying that this Paper be made ſucceſsful by his Holy Spirit.

That Change after which we enquire, appears a five-fold one. Namely of *Spirit*, *Covenant*, *Qualities*, *Converſation*, and *Company*.

C. 1. Of SPIRIT. Man, is an Embodied Spirit. His *Body*, is (we know not

not how,) Indwelt and Actuated by his Spirit. His *Spirit*, tho' it be a Free Agent, is (in as unaccountable a way,) Indwelt and Influenced by some other Spirit. In our *Created state*, the Holy Spirit was in us, and swayed us. Now, in our *Corrupted state*, 'tis Satan that is in us, and leads us. 'Tis certain, that by the First Transgression we forfeited and lost the foresaid *Sanctifier*: And deserved to be given up, and were given up, to the last named *Tempter*. Satan is now called the *God of this World*. And, *He that is in the World*, 1 John 4. 4. *The Prince---that works in the Children of Disobedience*, *Ephes.* 2. 3 *. And such Children are named, persons *not having the Spirit*; to wit, the Holy One, *Jude ver.* 19. But in our *Renewed state*, there's a change of the Actuating Spirit. Satan is deposed and cast out, *Acts* 26. 18. 2 *Tim.* 2. 26. The Holy Spirit is *Sent*, *Given*, *Administred*, *Put into* us, *Poured out on* us, *Comes on* us, *Rests on* us, *Leads* us: Is said to be *He, that is in* Believers, 1 *John* 4. 4. Yea, and to be *great in them*. That is, in them to be mighty, and victorious over the assaulting impure Spirit.

* Works energetically. And like as *Fire* in *Iron* worketh, converting it into a huge likeness unto its own Nature.

Looks

Looks he then like a Soul passed from Death to Life, in whom there's no such change of the ruling Spirit? I trow not. Nor can it be said, because these Spirits forenamed be both Invisible; therefore the change of them is hardly Discernable. Let these plain things be considered. They are infinitely *Unlike* ones. Yea perfectly *Contrary* unto each other. They are also most *Active*, both of them. Satan always worketh to the utmost of his Power; the Holy Spirit works according to his Will and Pleasure. But both do work continually and strongly. Nor are their *Natures* so Invisible, but that their *Operations* are as much Sensible. Satan carries unto evil; and so does the H. Ghost carry unto good. Of all things, Satan averteth and turns away Souls from Jesus Christ; from his *Person*, and *Gospel*. And of all things, the Holy Ghost carrieth Souls unto the Study and Acceptation of both. His great work is to *Receive of Christ's*, and *shew it unto us*, *John* 16. 14. His first work, is to convince (as of Sin in general, so) principally of the Sin of *Unbelief* on Christ. Of its being the only Sin, that does keep men in all Sin. To convince us also of the *Righteousness of Christ*; its *Perfection* in it self, its *Communicableness*

unto

unto us, and its *Acceptableness* with God. Of its being the only, that God will accept, whatever men conceit of *Natural* Righteousness or of *Legal*. To convince likewise of the *Conquest* of Christ over all his and our Enemies. His having *Subjugated* Satan, as well as *Satisfied* God, *Joh.* 16. 9, 10, 11. But I forbear. See his twelve *Convictions*, in my Call unto Sinners; together with his *Humiliation-work*, and *Union-work*. Having United us unto Christ, no doubt but he Actuates us for Him. So the Apostle, *Rom.* 8. But that falls under consideration elsewhere.

To conclude this particular; Let the *Enquiring Christian* thus argue! *Christ* is mine, before Life is mine! *Christ and his Spirit* are always given together. If his Holy Spirit be put into me, Satan is deposed. The Holy Spirit and the Unclean, cannot *reign* together. By the Temper of my Heart and Ways, toward Christ especially, it's not hard to know whether he be expelled, or still hold the Throne in my Soul. These I will diligently watch. And examine whose Superscription they bear; whether the H. *Advocate's*, or the *Enemy's*. Enemies lead to *Death*, Advocates to *Life*. By my *Guide*, I will judge of

of my *Way* and *End*. And Him I will account to be my Guide, whom I do *ordinarily* and *allowedly*, and most *desirously* follow: whether it be the Holy Ghost, or the contrary Spirit. If I find, that it's but now and then, when terrors force it, that I *disgust* Satan's suggestions, or *relish* the Holy Spirit's: that deliberately and freely I use to *embrace* Satan's, and reject His: that set aside the next World's accounts, I should desire rather that Satan led me in a *Sensual* Life, than the Holy Ghost in an *Evangelical*: I will tell my Soul, and all that is within me, plainly, as *John* 5. 42. *I know you that ye have not the Love of God in you.* On the contrary, if I find all; and discern that tho' I have been a Cage to the uncleanest Bird, yet I am by grace turn'd into a *Temple* of the Holy Ghost: that the very self-same Spirit that dwelt in Christ, dwells in me: that as little as yet I know, He's daily a *Teaching* me; as Forgetful as I am, He brings daily the things of my peace unto my *Remembrance*; as Dull as I am, He daily by one thought or other *Quickens* me unto my duty, so that I dare not omit it; as sad and sour as I am, He denies me not all *Comfort*, but every day sweetens some Word of God or other unto me; as often

as

as I am out of Frame for Communion with God, and that is too often, He lets me not alone till I am in again, and am *Restored*. If thus I find, I will conclude there cannot but be Life where there is such a Spirit. And there cannot but be the best Spirit, where there be but such Operations. *Hereby we know that He abideth in us, by the Spirit that He hath given us*, 1 John 3. 24.

C. 2. Of COVENANT. God ever delighted to deal with Man in the way of Covenant. He bound the first Man He made, and all his Posterity, in one. One unexceptionable for the *Promises* unto us, and for the *Demands* from us. These latter were Just and Good; the former Rich and Honourable. But, as we have heard, Man *Fell*. Unless I shall rather say, he *Leapt* into Sin. For, *wilfully* he brake this Covenant of Works, as we call it. Yea, and by the Fall so brake himself, that he was never able since to do ought pleasing unto God. I mean, before the Renewing grace of God give ability. But this grace, God never did or will dispence but in a New Covenant. All He Recovereth, He takes into New-Covenant relation with Himself. Souls *mindless*

less of any Covenant with God, mind no Religion: none, at least, that God will accept. Ezek. 16. 8.

Those *that hang upon the Old Covenant* of Works; and have all their Religion run in that Channel: Doing all they do, with design and hope to be forgiven for the sake and merit of it: the Gospel declares their mistake to be mortal. *They that are of the Works of the Law, are under the Curse.* That is, they that expect Life and Salvation for their own Works of the Law, are every creature of them under God's Curse, *Gal.* 3. 10. They, who being sensible what is to be out of Covenant, and what to be under the Covenant of Works, do *enter the New Gospel-Covenant*; the Marriage-Covenant unto Christ: they are the Souls, the only ones that bring forth fruit unto God. And have Life of either Peace with Him, or Holiness unto Him, *Rom.* 7. 4.

Surely, God never signed their *Pass* for Heaven, who never made his Covenants the matter of many of their Thoughts. A serious heart cannot but ask, In what relation, more than that of a *Creature*, do I stand in unto God? As a Creature, I can deserve no *reward*, whatever I do! And why should I expect any? If I may be

be a *Covenanter*, and was so, without my knowledge in my first Parents: does it not now concern me to get inform'd, what the Terms of that Covenant were? For Covenants bind *mutually*; and if I know not that which I am bound in, I must unavoidably be false unto it. If it be such as is *Good* for me, I cannot improve it: and if unto me it become by any means *destructive*, I am not capable of preventing it. If the Soveraign Lord make, and offer to take me into a *better Covenant*; how concerned am I, above all things in this World, to learn out the terms thereof? *&c.* But, suppose the *greatest study* of these Covenants, and the *best Acquaintance* with them: the best that is possible to be without profound *Thankfulness* for the Covenant of Grace, and hearty *Consent* thereunto; what avails it? Much every way indeed, to mens Condemnation! Knowledge of that Covenant without Consent, is the most frightful symptom that I know of a *Reprobate.*

A Soul in earnest careful to know its state, should in this wise debate with it "self, Were I under no Covenant, it "would be reasonable to expect Hell for "my *least sin.* For it deserves it: and the

"Divine Justice is unquestionable. It would be unreasonable, if I could yield *Sinless Obedience*, to be presumptuous of other reward than is in the yielding of it. For in that, is more than a Creature merits. And I can make no *Plea*, if God make no free *Promise*. There are but two Covenants; of Works, and of Grace. These are vastly different. And so are the states of men, under the one and under the other. Of my state I am peremptorily resolv'd to make Judgment, as I am under this or that. My *Hopes* shall die if I appear under that of Works; my *Fears* shall die, if I appear under this of Grace.

For if I am under the Covenant of Works, I am bound unto *Duties*, whose Performance is by me *Impossible*. It requires Obedience perfect and perpetual. I, and that upon pain of Death, *Gal.* 3. 10, 11. Consequently, if I am under this Covenant, I am under its *Curse* too; which is *Intolerable*, *Gen.* 2. 17. Dying thou shalt Die. 'Tis Death *indefinite*, that is, Universal evil; Temporal, Spiritual, Eternal: Privative, Negative, Positive, *&c.* Besides, if I am under this *Works-Covenant*, I can have no Days-man or Mediator between God and me. I must to *Prison* if

if I pay not, my self, the utmost *Farthing*. This Covenant admits not Christ, or any other Advocate, with the offended Father. 'Tis another Covenant that Christ is Mediator of, *Heb.* 8. 6. If I am under this Covenant, the *least sin*, tho' I shed a Sea of bloody tears for it, is as unpardonable as the very sin against the Holy Ghost.

Yea, and my *Service*, should I keep all the whole Law, save in one point, would be utterly contemned.

And all this justly too. Because, if under this Covenant I abide, 'tis of my *Ignorance*, my *Pride*, and *Enmity* unto God and Christ, that I do abide so, *Rom.* 10. 3. I am *Taught* better: in the Gospel the Righteousness of God is Revealed. I am *offered* better: the Gospel invites me from under the Law to Grace. From the Covenant that works wrath, to that which is *all Salvation*. And my being under the *deadly Covenant*, is by my own *very Desire*, *Gal.* 4. 21.

The Fruits must shew it, if I am under it. And they are plainly these: *Bondage and Fear* in ones spirit; a Fear keeping out the Love of God, and the very desire to Love Him. *Outsideness in Religious Duties*. Care, abundance, about the out-

side of the Platter: none, or next to none, about the purity of the inner man, and the Intentions of the heart. *Undependency on Jesus Christ*, in things pertaining unto God. For both Assistance by his Spirit, and Acceptance thro' his Blood, a fatal Undependency. *Servility, souring and embittering all Duty.* Rendring Religion a task and burthen; and all God's homage as arrant Brick and Bondage. Do these grapes of *Sodom* cover my Tree? The Axe of vengeance is then near my root.

If on the other hand, I am not under the Law, but Grace. If with me, God hath made the better Covenant: what then? *the blessing of Abraham* is come upon me, *Gal.* 3. 14. Reconciliation, Justification, Adoption, are my own. I am interested in all the *Blessings* of this best Covenant, as well as bound unto all the *Duties.* God is then my Reconciled God; and Engaged by Promise, to exert for my good all his Perfections. *I will be unto them a God, Heb.* 8. 10. Jointly, *All*; and distinctly, *Every* of the three Divine Persons, have thus Engaged. So proves the form of *Baptism* into the name of All and Each of them: as also the *Communion*, which God's New-Covenant Servants do hold, with All and Each Person.

Pardoning

Pardoning Grace and *Purifying*, are expresly made over to me, *Heb.* 12. 8, 10. So is the *Crown of Glory*, 2 *Tim.* 4. 8. So is *Food* and *Rayment*, 1 *Tim.* 4. 8. So are *Blessings for my Children*, *Gen.* 17. 7. I, and I have this *hyperbolically* kind and sweetest Word of God to live on, *sc. Luke* 15. 31. ALL THAT I HAVE IS THINE. A word, which if I once prove my interest in, *let them be poor and sad that can, I cannot.*

But still I remember, they are Fruits that make known Roots. And the fruits of Souls that have so much for the better changed Covenants, are these. *They Remember their slavery.* It runs in their minds, how the Covenant of Works (since the Fall) made them Vassals How they were *Adam's* Children, as soon as their Souls & Bodies were united in the womb. And no sooner *Adam's* Children, but under *Adam's* Covenant. Nor sooner under his Covenant, but under his Curse too. *They consider much their Translation out of it.* Their Eye and their Heart, is upon the *Father*, that said to Son and Spirit, *Come, let us redeem Man!* Upon the *Son*, that said, *Lo, I come to do thy Will!* Upon the Glorious *Spirit*, that said unto their most unwilling Souls once, *Kiss this Son!* Bid them, yea

and

and Made them willing. Upon the *sweet Change* also, that followed that willingness and actual Marriage-Union to Christ. God no more looking on a poor Soul as the *first*, but as the *second Adam*'s Child. No more Condemning, however Chastising. No more Abhorring his Services, notwithstanding millions of unallowed and lamented Imperfections, *&c.* *They joy in the Lord, and rejoyce in the God of their Salvation.* Or, *Labour so to do, and Lament that they cannot.* If no other, they sing blessed *Gataker*'s Song.

I Thirst for Thirstiness. I weep for Tears;
Well-pleas'd I am to be Displeased thus:
The only thing I Fear is, want of Fears;
Suspecting I am not suspicious.
I cannot chuse but Live, because I Die;
And when I am not Dead, how glad am I?

Yet when I am thus glad, for sense of Pain,
And careful am lest Careless I should be;
Then do I grieve for being glad again,
And fear lest Carelessness take Care from me.
Amidst these restless thoughts this rest I find,
For those that Rest not here, ther's Rest behind.

Their highest ambition is to Rejoyce in Christ Jesus. To Glory in Him. *They Love*

Love God's Law, and Trust his Son. They *Love* his Law, and have respect to every Command, and strive after Perfection, and abound in all Duty. But, they *Trust* not in any works of their own. *Doing* all, they cry for Christ's Spirit, for Strength. *Having done all*, they cry for Christ's Blood, for making it Acceptable. They still know themselves Servants unprofitable. Is it thus with thee, O my Soul? then *Return to thy rest, for the Lord hath dealt bountifully with thee!* If thou wear any Phylactery, let this be the Scripture, *All the paths of the Lord are Mercy and Truth to such as keep his COVENANT, Psal.* 25.

C. 3. Of QUALITIES. Look as where the *Spirit* is Changed, the *Covenant* must needs be Changed; so where the *Covenant* is Chang'd, the *Qualities* of a Man must also be Changed. These are mysterious things. And by many names men go about to explain them. But they are most, if not only, made known by their *Effects*. Conceive we of them as the *Springs*, *Seeds*, and *Roots* of our Thoughts, Words and Works. And the things by which we are therefore denominated, Holy or Sinful. They be the *Treasure* that's in a

Soul

Soul. A Treasure for *abundance*, and for *beloveduess*. Every man hath abundance of Moral Qualities; and all are dear unto him, precious in his Eyes. And as this Treasure is good or evil, our Saviour denominates the man good or evil, *Matth.* 12. 35. In our *first Creation*, the concreated Qualities were surely good, and entirely so. God endued all our Natural Powers, with all good and towardly Qualifications. Qualities and Dispositions for prompt and constant Duty, were inlaid in our *Mind*, *Will*, yea and *Sensitive part*. Our several Powers and Faculties do depend much on each other for action. The Practick upon the Affective Powers, and they on the Intellectual ones, or our Understanding Powers. But all were made *Upright*, that is, with springs of goodness in them, apt to move as they ought towards each other within, and toward Objects without, *Eccles.* 7. 29. But the *first Sin* brake those Springs, *expelled* those good Qualities, *introduced* contrary ones. In a Subject capable of two contraries (as of Light and Darkness,) there will be one. Man is capable of holy Qualities and sinful. The Sin that drave out the first therefore, could not but bring in the latter. And set springs

of

of evil in us, apt to make motions evil of all kinds. The Holy Scripture testifieth that it did so; and that, not obscurely, in the very Text forecited. Plainly in others, *Gen. 6. 5. Rom. 8. 7.* Faln Man is by some compared to a *disorder'd Clock*, that strikes false every minute, and has not one true motion before the Maker mend it. Now, can a Holy God delight in a Creature thus Qualified? One disposed to no real good, but to all evil, and that continually? If God ever *Recall* such unto Himself, He will new Create them. Make them quite *other Creatures. Instruments*, moved with New Springs. *Trees* of other Roots. The Old Qualities must away, and all be New. The Evil Treasure must be took out, tho' it be bound up in the heart; a Good must be Laid in, and be a-like seated. Holy Qualities must be Infused.

Accordingly we find every where in the Scripture, God denouncing Wrath against all men of unrenewed Natures. Not Renewed, that is, and Regenerated in the Qualities of the same; for the Nature it self abideth still the same in Converted as in Unconverted men. *John 3. 5.*

And on the other hand, God's Recon-

ciled Servants are named such as have Put off the *Old Man*. Crucified the *Flesh* with its *Affections* and *Lusts*. Mortified their *Members* which are upon Earth with much like. All which phrases express their Parting with their inward *Roots* of Sin; their *Dispositions* and their *Inclinations* unto evil.

They are likewise said, to Put on the *New Man*. To be *born again* from Heaven. To be men of *another Heart*, and *Spirit*, and *New Creatures*, *&c.* That is to be now of Dispositions quite contrary unto what they were before. Inclined now to things that Please God, as before unto things Offending Him. Now to Duty, as before unto Folly.

Feeling excuseth Words. It need not be said, how hard the parting from Old Qualities is. Things *glued together*, will not to come asunder without *tearing*. Until an Heart be Rent, there is no coming apart from its Lust. But the Necessity of the separation is open to every Eye. For *Gratia non perdit Naturam*. God's hatred of sin, is his very *Nature*: and even *Gospel-Grace* cannot destroy his Eternal Nature. It implies the greatest of contradictions; that He who is Holiness it self should Cease to hate men of settled ave

tion from it; And bent unto Ungodliness. And it were *blackest Blasphemy* for any to conceit, that Christ came to save us *in* our sinful Qualities, and not *from* them.

A Wise man would therefore know his *Qualities*, before he made his Judgment of his *Condition* toward God. Determining, that as the Qualities are, that be predominant and reign in him; so is the Judgment of God on him. That this latter is *Absolving* or *Condemning*, according as the former be Holy or the contrary. It is true, contrary Qualities may possess together the same Heart. In *low degrees* they may and do. In *high degrees* they cannot. Grace and Lust, are both of 'em in every the best Soul. But they can no more Reign together, than Water can *Boil* and *Freeze* together *. So that my Enquiry must be, What are those Qualities that have the Throne in me? That sway my Under-

* A Lust Reigns, when 'tis *Yielded* unto *Sin* and *Satan* be *Conquered*, as long as they are sincerely and industriously *Resisted*. Grace doth *Reign* in the Soul, while 'tis in like manner *Warred* and *Fought* for by the Soul, *Rom.* 7. The *Apostle* speaks of himself as Regenerated, I doubt not.

ſtanding, my Affe[illegible], and my Practick Powers. The Sinful Qualities that bend all theſe unto evil, are the *Corruption of Nature*, and *Original Sin*. The Holy Ones that bend all theſe unto good, are *Grace*, and the very *New Nature* in us. Whether of them do prevail in me, is my great Queſtion.

Commonly, and I think juſtly, we count four Properties of a Quality or Diſpoſition's Prevalency. Namely, its cauſing to act *Readily*, and without much ado. *Pleaſantly*, and without diſguſt. *Univerſally*, without excluſion of any proper Object. And *Conſtantly*, without intermiſſions. Now if Original Sin, carry me thus unto Actual Sin, I am *far from the Kingdom of God!* If Grace thus carry me unto gracious actions, *the Kingdom of God is within me.* To be a little more particular, Holy Qualities, the Principal are *three*; the Inſtrumental are *eight*. The former are Evangelical, *Faith*, *Hope*, and *Love*. The latter be, *Prudence*, *Juſtice*, *Temperance*, *Courage*, *Sincerity*, *Humility*, *Zeal*, and *Conſtancy*. Methinks, whether theſe, or the contraries of theſe, do (as aforeſaid) act me, ſhould be of eaſie diſcovery. Inward *Feelings*, and outward *Fruits*, one would think, ſhould not admit

mit it into any [illegible] at all. But I am aware, *Mixtures* do obſcure things. And in whom are not Mixtures found? Again, Moles muſt not be expected to be as Viſible as Mountains. Tis *Greatneſs* that makes conſpicuous. And where Grace's Victory is little, which is next to none, I muſt not wonder if it be as little diſcernable. Nor dare I deſire God to change the Nature of things, for me. Rather muſt I Labour to *grow* in Grace. And, that it may be more *Viſible*, blow up my ſpark to a flame. Heaven and Hell are unexpreſſibly different ſtates. And I muſt believe that God will have them to be very differently Qualified Creatures whom He placeth in the one and other. My Intereſt carries me i'th' firſt place, to ſee I have the *Principle*, and nextly that I have *Proficience* in Grace. Without the *Principle* I have no Qualification for Heaven. And without the *Proficience*, I ſhall ever doubt the truth of my Principle. A ſtrict Eye unto both will I have, before I conclude the name to Live to be my due.

C. 4. Of CONVERSATION. A good *Spirit* brings into a good *Covenant*. And, according thereto, infuſeth good *Qualities*. But doth He then leave them idle

and dormant? No, it doth not. *All Being is for Action.* And the best Nature for the best Action. Besides, Man is a creature that cannot be out of Action. Grace only carries him to act *well*; Corruption, to act *ill*; but his very Nature 'tis to act *much*. *Man Created* did exercise his Powers, and exert his holy Qualities, most amiably no doubt. Formed his *behaviour*, towards God, the *Father*, the *Son*, and the *Spirit*; towards *himself*, and the *Angels above* him, and *sublunary Creatures below* him, most congruously, and harmoniously: *Faln Man*'s Conversation toward all, is in the World *seen*, what in the Bible 'tis *read*. What is said of his Thoughts, which are his inward Converses, may be said of his outward ones also. They are *evil*, *only* evil, and *continually*. Toward God, *Regardless*; toward Holy Angels and Spirits above, as *Mindless*; towards himself, *Idolatrous*; towards his Superiours, *Envious*; towards Inferiors, *Contemptuous*; towards Equals, *Jealous*. *Renewed Man*, we read and we see it, hath another Carriage toward all foresaid. A Walk, *after the Spirit*. That is, according to the *will and motion* of the Holy Spirit the worker of Grace; and according to the *gracious Quality and Nature* of his in-working. Here-

of

of is a neceſſity of *Precept*; their God commands it, on peril of never ſeeing his Face. A neceſſity of *Means*; *viz.* for God's Glory, which they cannot ſpread without it: for the Church's good, which they cannot edifie without it: for their own Walk to Heaven, which they cannot make without it: For, tho' it be not the way of Merit, 'tis the way of Means. A neceſſity of *Deſign* there is alſo; for, 'tis God's End in Electing, Redeeming, and Calling them. A neceſſity of *Nature*: for, as naturally and neceſſarily do clean Fountains ſend forth clean Waters, as corrupt ones the contrary. Add, a neceſſity of *Covenant* likewiſe: for, as by Gratitude, ſo by Covenant all are bound to have their Converſation as becomes the Goſpel.

If theſe things be ſo, the reſolution of the three former Queſtions, excuſe me not a third. Wo to the vain men, who would cry up *God's Mercy*, to the Reproach of *Chriſt's Merits*. Or Chriſt's Merits to the undervaluing of *Holy Faith*. Or Faith, to the juſtling out of *Good Works*, and the making *holy Converſation* needleſs. We muſt give unto each its *proper place*, or Heaven will never be *our place*. He that thinks fit to judge by God's Word; and

to believe that God will not Deny *himself*, or alter his *Decrees*, and repeal his *Laws*, and change his *Gospel*, to serve the turn of a sluggard; he must conclude so. And judge an Holy Life to be as far from *Needless*, as it is from being *Meritorious*.

Such a man must tell himself to this purpose: "Hope of Reconciliation to "to God, *is* needful to my *Peace* in this "Life. And will *appear* so, at Death. "But *Holy Conversation*, is as necessary "unto that Hope. God promiseth not "to give it, to such as lead any other. "Nor know I how He should shew "grounds for any to cry peace, while "their Life against Him, is an *open* or a "*private* War against Him. Eternal thanks be to Him! I know his New Covenant will pass that Conversation for an Holy one, which is far short of *Legal* Perfection. *Unallowed* sins, and of *meer infirmity*, break not peace. *Wilful* ones, and the most *crimson*, do not raise a storm that Christ's Grace cannot Lay for true Penitents. And such as by their *good wills* would never offend more. Ready to give the World if they had it, that they never more might sin. Wherefore neither will I think my Conversation *unholy*, for that which God does

does not so name it. Nor will I ever expect he should say to me, [*Well done, good and faithful Servant,*] if indeed by the Gospel-standard I have not done well. I verily believe God will say to me hereafter [*Depart, thou Cursed*] unless I Live so, that He may say to this effect of me before the World; "Behold ye "*damned Angels*, and *Men*, whom I have "for ever abandoned! No cause have "you to think my ways *unequal* in setting "this poor creature at my right hand. "True, his *Sins* were not few or small. "Nor were his *Obediences* other than small "and few. Had they been perfect, they "could not have satisfied me, for *one* sin. "Much less, as they were short thereof. "*Satisfaction* and *Merit* I had, from ano-"ther hand. His holy Qualities and "Works made me *none*. Yet do I con-"sider his *Conversation* and *good works* as "enough to distinguish him from you. "And to stop your mouths, By them "you see, he is one that Obeyed *my Pre-"cepts*; Used *my appointed Means* of Life; "Answered *my End* in's Creation; Walk-"ed according to the *New Nature* I gave "him; Kept sincerely and perseveringly "the *Covenant* I sign'd and seal'd with "him in my Holy Sacraments.

To

To him that ordereth aright his Conversation will I shew the salvation of the Lord, Psal. 50 ult. *If we say that we have fellowship or friendship with Him, and WALK in darkness, we Lye, and do not the Truth:* (*i. e.* We Lye practically, and contradict our Professions) 1 *John* 1. 6. *God will render to every man according to his works; To them who by patient continuance in well doing, seek for glory and honour, and immortality, Eternal Life. But to them that are contentious, and do not obey the Truth, but obey unrighteousness, indignation and wrath,* Rom. 2. 6, 7, 8. James 3. 13. *Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.*

C. 5. Of COMPANY. God hath made us of a Nature *craving Company*, as we crave *Being* it self. Being *alone*, is as not Being at all. Our Souls must be with some *Person* or *Thing* continually. And for *Things*, no man affects any but for the sake of *Persons*. *Sinless Nature* was not thought fit to be *Alone*. *Corrupt Nature*, is amort without corrupt Company. And so is *Sanctified Nature* without like Company. Being so very *dear unto* us,

'tis

'tis no wonder that our Company is so *influential on* us. Yea, so *formative of* us into its likeness, as we see. Good and Evil Company, are (both of 'em) so, beyond what is duly considered. Worst men are somewhat *bettered* by good; Best men are somewhat *worsted* by evil. True, while we are in the World, there is a company good and ill that *of necessity* we some way have. But there is also a Company *of choice* that we make. And of this I chiefly speak. The Efficacy of this, is most wondrous.

So much, that the Holy Spirit makes a *Companion of fools*, the name of a *hopeless Enemy* of God, *Prov.* 13. 20. And intimates it to be enough to call the best Saint's sincerity in question, if he *walk in company* (needlesly) with wicked men, *Job* 34. 7, 8.

Yea, saving in order to do them good, forbids us to let them be in our houses, or to suffer our selves to be with them any where, *Psal.* 101. 4, 7. 2 *Thes.* 3. 14, 15. Neither indeed is *Excommunication* ought that I know, but a casting out of our Encouraging Society, such as walk disorderly.

Every where in the Word, we are told, that Love of the Godly is the mark of

of the Lovers of God. And they that fear God's Name, be such as are glad to have for their company God's Children. I, and hate with a *perfect hatred* the infectious company of others. They flock together, and to one another speak often.

And who would not desire to *try* and *know* himself, by that mark whereby other men do know him? And whereby, thro' a plain light of the Word, he may know himself? Yea, by the mark, without whose concurrence, *fifties and hundreds* of other marks will not be more than *Cyphers*. For, if my *Company of choice* be not changed, my *Conversation* is justly presumed to be but sorrily changed. And not from a Walk with men to a Walk with God; but from one way of sin to another. My *Qualities* also and *inner Temper*, be justly thought to be but *Covered*, not *Changed*. My *Change of Covenant* may be concluded to be but in *fancy*, and a vain surmise. And so my Change of *Spirit*.

Come therefore, my Soul, and let us reason together, saith he that is taught of God to *ensure* his Calling and Election. For ought I see by the Word of God, *Dying men do change but their Places, not*

their

their Company. And what Company I do of *choice* hold upon Earth, I must *by the Judgment of God* hold for ever. Prophane men be *open* Sepulchres; Hypocrites be *painted* ones. If I here delight in Sepulchres, and chuse to keep among the dead; 'tis certain I shall for ever with them be *Buried.* Christ is a *Tree of Lives.* Of the Life of *Peace* with God, *Holiness* toward Him, *Hope* from Him, *Glory* with Him. Saints only have Life from Christ, and be the only men that are truly Alive. If the *Spirit* that acts me, and *Covenant* that binds me, and *Qualities* that possess me, and *Conversation* that employs me, do all of 'em bring me among the Living; and I am their Companion in *Graces-Kingdom,* surely I shall be the same in *Glories-Kingdom* too.

Wherefore, before I shall conclude *whither 'tis I am going,* I will get me well assured what the Company is *wherewith I go.* I will be fully answer'd these Questions: Am I in evil Company, as *Lot* in *Sodom,* Vexed? Is Lewd Company and Light, unto me, which *Mesech* and *Kedar* was to *David?* Makes it me to cry, *Wo is me?* Have I no fellowship with God's Enemies, but Reprove I them as called? Do I make the very wide

difference

difference that I ought, between MEN and BRETHREN? Do I fear to open the doors of my House and Heart to ill men, lest the *Prince of darkness* enter in? And to shut them against holy Brethren, lest the *Prince of Glory* be shut out? Am I glad when I see the *Pure in heart*, that see God? Do I salute each of them as *David* did *Abigail? Blessed be the Lord God of* Israel *which sent thee this day to meet me? Blessed be thy converse, and blessed be thou.* I say, Every of them, *viz.* Tho' about *Mint* and *Cummin* differently minded. And tho' by their *Lustre*, I am *eclipsed, &c.* Finally, Do I *Love* them that Love God, and *Loath* them that Loath Him, even as I incline to have my friends Love those that Love me, and the contrary? And do these following words of God dwell in me richly and powerfully, *Lord who shall abide in thy Tabernacle? Who shall dwell in thy Holy Hill? He, in whose Eyes a Vile person is contemned, but he honoureth them that fear the Lord,* Psal. 15. 1, 4. *They that fear thee (O Lord) will be glad when they see me (that is, a Godly man,)* Psal. 119. 74. *He that walks with wise men shall be wise, but a Companion of fools shall be destroyed,* or broken, *Prov.* 13. 20.

Postscript.

Postscript.

THE *Desires* of some, and supposed *Needs* of others, invite me to place here this shorter Solution of the third Question.

The Change in us, which sheweth Salvation to be come on us, is twofold; *Intellectual*, and *Practical*. Of our Understandings, and of our Conversations. [We do not Omit that of the *Affections*; but comprehend it in the other.]

The *Intellectual Change* is then, and not till then, when four things are Learned, and are also a Learning better by us.

1. *The Principles of the Doctrine of Christ.* The Doctrines which are the Foundations. We have shewn them, upon the second Question. Who can think him savingly Built on Christ, that knows not the very first Stones to be laid in that Spiritual Building?

2. *The Conclusions from the Principles foresaid.* The Doctrines, that are for Upbuilding

building on Christ. These also have been set forth with the fore-mentioned. Building on, is as necessary as the Laying of the Foundation is. Neither is it savingly Laid, where the Holy Spirit is not teaching, and a Soul learning to Build up and Build on. To wit, that it may become a complete Temple for the Holy Spirit, *Ephes.* 4. 12, 13, 15. 2 *Pet.* 2. 4, 5.

3. *The Confirmations of the said Principles.* The Doctrines Proving, and Strengthening them. And Warranting our Foundation and Superstructure; Securing 'em against Winds of Opposition. 'Tis as needful to cover and preserve what we build, from the injuries of weather, as it is to build, *Ephes.* 4. 12, 16.

4. *The Applications of the mention'd Principles.* The Doctrines directing their Improvement unto Duties, as well Relative, as Personal. What are Means worth, but for the Ends of them? What good do all Truths in our Minds, if not improved unto all holy Services in our Lives? Who would Build and Cover a House, but for Use to themselves and their Friends? Savingly, the Spirit has not Built and Strengthned us in Christ, if he has not

taught

taught us to make our Life a service to Him. And to make His Will, not our own, our Law and Rule. Our Rule, for behaviour toward God, Our Selves, Neighbours, Friends, Enemies, Superiors, Inferiors, Equals.

The ignorant, and the listless to know the first of these be *Owls* and *Bats*. Those that be the like, to know the second, be *Dwarfs*, yea *Embryo's*. Souls regardless to know the third, be *Sand-builders*, and lie at the mercy of the Weather. And the mindless of the fourth, be *barren Heaths*. All *short* of what they should be: yea *contrary* to what they must be, if ever they pass from Death to Life.

The *Practical Change* is then, when four things can be said of a Man.

1. *That he is Changed as far as* Felix, Agrippa, *and* Herod. That he is one that Trembles at God's Word. Has an Inclination to be a very Christian. Hears the Word preach'd gladly. Otherwise he is not so much as a Washed Swine, or Painted Sepulchre.

2. *That he is Changed farther; and as a Stone into a Flame of Fire.* A Stone, is

Dark, Cold, and Inclines downward to its earthy Centre. Fire is Bright, Hot, Active, and that Upward. To say a Man is thus Changed, is to say that of Ignorant he is made Knowing. Of *Listless*, he is made Zealous for God in Christ. Of *Industrious for Earth*, he is made so for Heaven.

3. *That he is Changed into the Man of God by Saint* Paul's *Character*. That is, a man throughly furnished for every good work. I mean every one, from him required as a Church-Member, *e. gr.* For *Reading* and *Hearing* the *Word* profitably; for Using of *Baptism* and the *Lord's Supper* so; and for submitting unto *Church-discipline*, so; Not to say, for *Governing his Family* holily, *&c.* which are imported. But being furnished hereto, I understand prepared with necessary *Skill* and *Zeal*.

4. *That he is Changed from a* Demas *into a Martyr*. That is, that of a fearer of the Cross more than of the Loss of the immortal Crown, he be made in resolution a *Martyr*. And become resolved, by God's grace, to die any the *worst* death rather than commit any the *least* sin. To be salted with fiery Tryals, rather than with Hell's fire.

FINIS.

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